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Division
Section 7

The Missionary Herald

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3,000 — 2,357 = 643

WE called for 3,000 personal gifts to save the Board from deficit and thus far 2,357 have been received. This unusual outpouring of gifts, bringing to our treasury $76,024, has changed the situation materially, so that we are in sight of a great victory on September 6, when the books close on another fateful year. With profound gratitude we acknowledge what has been done and confidently ask for more. Are you one of the 2,357? Then God bless you abundantly. You have done your part. Are you of the 643 who might perhaps give something extra and have not? Then may you act promptly and generously. Read the statements in the Home Department, or send for our News Bulletin, which states the case in a detailed and vivid way, and consider if you would not like to join the noble number of those who saved the day.

Reckoning with America

THE report of a statement made in July by Monsieur Briand to the Commission for Foreign Affairs of the French Senate, regarding France's dealing with Cilicia, is significant; it is evident that the United States is not accounted an indifferent and irresponsible observer of events in the Near East. This country is not without an influence in the settlement of peace with Turkey, and cannot assume to be free from all responsibility thereabout. It has gone too far in "meddling," if one will call it that, to back off now as having no concern in the case.

M. Briand called attention to the fact that France had made formal engagements, not only with the Allies, but also its "Associates," at the time it demanded the handing over of Cilicia for its military occupation, whereby it guaranteed the life and property of minorities and in particular of the Armenian Christians; and pointed out that while the Catholic Armenians had been in relation with France, the Protestant Armenians had been primarily the care of American missionaries; since the massacres British opinion also had evinced interest in the Armenian race and nation. When the present French government had lately announced its intention to evacuate Cilicia, the British government had to remind it of the engagements assumed in September, 1919. The new and grave factor, M. Briand declared, was that an American warning seems to have been added to London reminders.

The crux of the situation, according to the French premier, is that the question of Cilicia is not only a Franco-Turkish affair, as some people would like to have it believed; it is rather a Franco-Anglo-American question, which calls for careful and considerate handling. For it would be beyond the power of Mustapha Kemal Pasha and all the Angora government to make the people of the United States accept France's position in the Levant,

if a fraction of the American press and nation was able to cite international engagements entered into by France, but which she was not going to fulfill.

So what America thinks, what she regards as pledges made to her, and what she will insist is requisite to the keeping of these pledges, count with the Powers that are settling Turkey's fate and may determine their procedure. Self-respect, no less than regard for world welfare, forbids that this country should keep still.

Conference on Mexico

On July 9, at the close of the National Council, a short conference on Mexico was held at Los Angeles. Representatives from the Woman's Board of the Interior, the Woman's Board of the Pacific, the Southern California Branch, as well as Secretaries Barton and Patton and Treasurer Gaskins, of the American Board, were present; also a dozen of the sixteen members of the Mexico Mission, including Dr. and Mrs. James Eaton, upon whom had rested the burden of preparation for the meeting.

Dr. Edward Eaton, chairman of the Board's Committee on Papal Lands, presided. There was not time for an extended discussion upon the problems of policy that have naturally weighed upon the minds of the missionaries since they were called upon to undertake work in a greatly increased field. Some questions of long-standing importance, nevertheless, were considered with profit. For example, the conference could unanimously recommend to the Boards concerned that the W. B. M. P. school be conducted at present in Hermosillo, the capital of Sonora, rather than at Mazatlán, its ultimate goal; that the W. B. M. I. continue its work at El Fuerte, in Sinaloa, instead of attempting at present to find another location; and that the American Board do everything possible to keep alive and even to strengthen its boys' school at Guadalajara, the Colegio Internacional.

This conference, coupled with the Mexico session at the Board's meeting, fulfilled one of its aims: it has already cheered and encouraged the Mexico Mission in a task that waits, in a peculiar way, upon the friendliness of America. It suggests the inspiring power of frequent visits to Mexico on the part of those friends of the Board who carry international opportunities on their hearts. Just as our churches at home gain vision and vigor through the visit of the foreign missionary, so does the missionary at work on the field gain new hope and purpose through his friend from home — from him who deems it worth all that it costs to see the work abroad at first hand. The Board's work in Mexico is in its early stages. There is little to see in the way of plant and system. The supply of churches and schools is pitiably inadequate. The Mexican Christians are still scattered and poor. No such impression of strength as is given in old mission fields like Japan, China, or India can be gained by the traveling student of missions; yet no mission field today needs the friendly visitor more than does Mexico. It is earnestly hoped that out of the conference at Los Angeles will grow several "personally conducted tours" through the Board's field on the west coast of Mexico.

Transplanting a School

The largest and most influential high school for boys maintained by the American Board in Turkey was long established in the mountain village of Bardizag, some fifty miles from Constantinople. Fortune of war compelled its closing in 1915. The question of reopening the school in a better location has of late been pressing for settlement. At length, through rare good fortune, there has been secured at a bargain a property situated on Marmora, a few miles from Constantinople. It formerly belonged to the late Minister of Marine and Grand Admiral of the Fleet, Hassan Rami Pasha.

The estate covers nearly four acres, surrounded by a high wall on three sides, the fourth facing the sea. Besides the main building, shown in the accompanying picture, the property contains two annexes of four large rooms, suitable for dormitories, and a

THE NEW BITHYNIA HIGH SCHOOL
Main building on the new property

house of ten rooms and a series of seven other large rooms, which can be used for kitchen, laundry, dining room, and servants' quarters. The grounds have been developed as park and garden, with a variety of evergreen and other trees, 150 of them fruit trees, besides flowering shrubs and plants. Two wells blasted from the rock give ample supply of pure drinking water. The entire property was secured for less than one-third what the buildings would cost if erected at present prices, and is being paid for in large part by the rent secured from the Near East Relief for the use for a term of years of the former school buildings at Bardizag. Dr. McNaughton and the other missionaries in Constantinople are elated over the securing of this ideal plant for the reëstablishment of the famous Bithynia High School.

The Woman's Boards Together

THE first open meeting arranged by the Council of the Woman's Boards was held in Los Angeles, July 6, 1921, in connection with the National Council meetings. The chairman, Mrs. E. A. Evans, of San Francisco and New York, presided. Representatives were present from nearly every state in the Union. This seemed an argument to the Western delegates for holding more of our national meetings on the Pacific Coast. It was especially appropriate that the subject of this first meeting should be cooperation. Various aspects of the topic were treated by Mrs. Ranney, of the W. B. M. P.; Mrs. Lee, of the W. B. M. I.; and Mrs. Cook, of the W. B. M. Missionaries from India, China, Japan, Turkey, Mexico, and Africa brought messages of work accomplished, great possibilities ahead, and the utter need of more workers and money to grasp the present opportunities. The Fisk Jubilee Singers added inspiration by singing what all felt was the prayer of the whole meeting, "God, lead the armies of the righteous."

China's Christian General

READERS of the July number of the *Envelope Series* (and we hope none of our subscribers has missed that thrilling story) will be glad to hear the latest word about General Feng Yu Hsiang. A missionary of the Canadian Presbyterian Board, writing to a fellow-missionary on June 13, describes a Sunday he had spent three weeks before in the camp of General Feng, at Sinyangchow:—

"It was most interesting and inspiring. There were 966 baptized, all by Dr. Goforth, and there were 4,606 at the Lord's Supper. Services began at 6 A.M. and ended at 6.30 P.M., with intermission of an hour for lunch at noon. We all took turns dispensing

the communion; 400 partook each time except once, and it was dispensed twelve times. Feng is a great, humble follower of the Master. He addressed the men who were to be baptized for five hours on the Saturday forenoon and afternoon. We heard him for an hour and a half, and his address was splendid. It consisted of answering two questions: 1. Why do you believe? 2. What difficulties had you in believing? He handled these questions in a masterly way, a way that would appeal strongly to men. He is a noble man. We have met him several times privately. He and his army have now all gone to Sianfu, Shensi, to straighten matters out there, and to set the new Tuchun Yen on the seat of office there. It seems that he and Wu P'ei are the hope of China. Yen is also one of their men."

It is proverbially hazardous to glorify a man high in public life *while he is living.* Enemies without or within may cause the hero's overthrow. Yet we cannot withhold our admiration of this doughty Chinese general, or fail to thank God *now* for his simple, sincere, and practical Christian faith.

Forward Amanzimtote

THE trio in the accompanying picture are Dr. James D. Taylor, in charge of theological teaching, and two of the seven men composing the 1921 theological class of Amanzimtote Institute, in Natal, South Africa. Six of these men had been boys living in the neighborhood of this school, who had grown up under its educating care; the other member of the class came from Cape Colony, 700 miles away.

On the morning of the last day of May, the little chapel at Adams was filled with undergraduate students, members of the native church, native pastors, and resident missionaries, for Commencement exercises. The first part of the time was taken up by the classmen themselves, each one of whom was allowed ten minutes for presenting a theme of his own in the Zulu tongue.

Farewell words were then spoken to the class by representatives of the school and the South Africa Congregational Union. Dr. Taylor, in presenting the diplomas, said: "These

TEACHER AND PUPILS

diplomas are not life insurance policies against all further study; neither are they certificates which guarantee all knowledge. My own seminary diploma hangs above my desk, but I never got a sermon from it. As I looked at it once, I said to myself: 'No, that emblem signifies not what I was, but what my teachers thought I was. My job now is to make myself worthy of their estimation.' And so, if these diplomas mean anything to you, go forth with the determination to be worthy of them."

Mr. Henry A. Jessop, one of the newly arrived missionaries who witnessed the scene and sends report of it, adds: "These men go out to make their contributions to a growing community of African life. They are the ministers of God, who will carry His message. Our prayers go with them as they take up their new work."

Whose Praise Is in the Gospel

AFTER a long and painful illness, Rev. Robert W. Thomson, a missionary of the American Board from 1880 till he resigned in 1920, died at Samokov, Bulgaria, at midnight of July 18. Mr. Thomson was born in Constantinople in 1851; educated in Scotland (University of Edinburgh, 1871) and at Union Theological Seminary (1881); ordained at Newark, N. J. (1881), and married to Miss Agnes C. Turner, of Tealing, Scotland, October 5, 1881, on the way to his field in Bulgaria, which he reached in November of that year. During their forty years of missionary life, the Thomsons were located at three stations: Philippopolis (1881–85), Constantinople (1885–98), and Samokov (1898–1920).

The shift of residence from Philippopolis to Constantinople was occasioned by Mr. Thomson's assuming editorship of the *Zornitza,* the weekly mission paper for the Bulgarians. Upon removal to Samokov he continued the publication of the paper, and was for a time acting principal of the Collegiate and Theological Institute, in which he taught for many years.

It was a happy coincidence that on the very morning of Mr. Thomson's funeral a pastors' ten-day conference was assembled in Samokov, bringing together sixty persons, counting wives and children, many of whom were his former pupils and associates. The church was packed for the funeral service with a representative congregation of Samokov citizens and church people. The speakers, representing churches, Bible society, and mission, dwelt on the outstandi g qualities and contributions of Mr. Thomson: his humility, patience, faithfulness, exactness, purity of purpose, and love of Christ, the last the ruling motive of his life.

The crown of his life work, the revision of the entire Bulgarian Bible, had been completed, every word of it from Genesis to Revelation having been copied by the hand of its faithful reviser, and the printing of the Gospels had been begun ere the worker's eyes were closed to earthly tasks. A few weeks before the end, the British and Foreign Bible Society had made him one of its honorary governors, in recognition of his great work. The sympathy of many friends will go out to Mrs. Thomson and their children, to his former associates in the mission, and to the people among whom he had lived so long and for whom he had labored so devotedly.

The Heart of Christianity

IN a report of the Stamboul Branch of the Constantinople Y. M. C. A., Mr. Goodsell, who is serving as executive secretary, recounts the experience of Boghos Ketchibeyan, one of the Armenian members who was a delegate to the Annual Student Conference at the International College, Smyrna. He quotes from the delegate's own report upon his return: "The Y. M. C. A. conference held at Smyrna has done a great deal for me in giving me a new and living point of view of Christianity. Up till the present I have looked upon Christianity as the highest form of religion, and accordingly I have adopted it; but it did me little good because I had not learned to get at the heart of it. Under the influence of this conference I saw that Christianity was something more than a mere religion; it was the doctrine of life. Not an abstract life, as imagined by so many Christians, but the every-day life of men. . . . Christ himself gave us the first living example in living his life in the most simple manner possible."

The student conference, which so reveals Christianity to its members and sends them home with a fresh resolve to express their religion in every-day life and in all the ranges of life's interest, is rendering an immeasurable service to the world, whether that conference be held in Turkey or the United States.

THE AMERICAN BOARD TO ITS PRUDENTIAL COMMITTEE

The Prudential Committee submitted to the meeting of the American Board at Los Angeles, July 7, 1921, a statement of the financial problem of the Board, together with a series of specific questions as to what the Board desired its Committee to do in the premises and what it felt should be the policy of the Board as to the continuance of its work in the light of the present situation. The Committee to which this statement was referred made the following report on July 8, which was accepted and adopted by the meeting and thus becomes the authorized direction of the American Board to its administrative committee and officers.

—THE EDITOR.

THE Committee to which was referred the communication from the Prudential Committee, asking the advice and instruction of the Board as to the action to be taken in view of the financial emergency, begs to report as follows:—

The National Council has already recommended to the Board that it press a special appeal upon its friends during the next few weeks to at least make good the estimated deficit of the present year, and expressed a strong confidence that the deficit of the past year can be dealt with in future by the steady increase in the giving of the churches.

We trust that the Board will act upon the advice of the Council and accept it as an assurance of the loyal response of the churches and of their members.

It was well for the Prudential Committee to set forth in its formulated questions the alternatives with which we would be faced if the Board should fail to receive a substantial increase in income; but those *suggestions of retrenchment, cutting salaries of missionaries, cutting off the services of native workers, withdrawing from fields consecrated by the efforts and lives of our missionaries, are unthinkable.*

"He has sounded forth the trumpet that shall never call retreat."

To announce that we were to break our lines and fall back, dismayed by the great duties and opportunities that open before us, would be disastrous to the courage of our missionaries, to the morale of our churches, and a betrayal of loyalty to our Divine Leader.

The deficit is not due to any fault of the missionaries, nor to the officers of the Board, nor to any lessening of the contributions of the churches. Those contributions have largely increased. But it is due to the disastrous and changed conditions, following the war, which no prudence or foresight could have averted. And with the increased cost in dollars is the demand for maintenance of our lines, for reconstruction and restoration of Christian institutions, for meeting the new demands of a world shattered, and to be newly built, which makes an imperative and ringing call for advance and not for retreat.

Some of the detailed questions asked by the Prudential Committee cannot, in the nature of things, be answered by definite assertions. The Prudential Committee has a fuller knowledge of the facts than any other members of the Board can have.

But we think that they can count on the loyalty of our members to the American Board and to Jesus Christ as a mighty asset, by no means exhausted. It is for them, with confidence and courage, to draw upon this resource; and they have not only the permission, but the mandate, so to do, in the name of the National Council and of the Board.

We are confident that the appeal, so supported and resting upon such indisputable and compelling facts, will bring out a demonstration of loyalty that will at least make good the deficit of the present year. If that prove true, or approximately true, the Prudential

Committee will surely be warranted in planning for the coming year, on a basis of at least maintaining our present fields and forces, and waiting with confidence for the coming better business conditions and the rising standard of giving, to wipe out the deficit of the past year and authorize the advance so clearly opened before us by divine Providence.

WILLIAM W. MILLS,
ERNEST BOURNER ALLEN,
JOHN GARDNER,
FREDERICK W. LYMAN,
EPAPHRODITUS PECK,
Committee.

THE NATIONAL COUNCIL APPEALS FOR THE AMERICAN BOARD

Prior to the sessions of the American Board at Los Angeles the National Council received from its Commission on Missions the following statement, with recommendations, which was unanimously adopted by the Council, July 6, and thus becomes the authorized utterance of that representative body as to the urgency of need, claim, and appeal with which the American Board looks to the Congregational people of this country. —THE EDITOR.

THE Commission on Missions would call attention to the exceptionally difficult circumstances under which the American Board has attempted to finance its work during the past two years. Throughout the war period the Board was able to meet its obligations year by year, notwithstanding the steadily increasing cost. The churches, under the stimulus of the war spirit, with steady loyalty responded to the appeals for their foreign work, and established a record, in respect to which we may take no small satisfaction. Had the problem been that of maintaining the rate of increase in income which war conditions had made necessary, the Board would have come through the post-war period successfully, since the new income arising from the activities of the Church World Movement would have been sufficient to meet the situation. Unfortunately, the years 1919-20 have seen an absolutely unprecedented leap in the cost of maintaining foreign missionary work. Conditions which no one could have foreseen, and which even the worst of the war years did not parallel, compelled the Board, in the fall of 1919, to increase its appropriations by the sum of $305,000. This proved too great a strain upon the beneficence of the denomination, as planned for the year, and notwithstanding the application of $80,000 coming from the Emergency Fund of the Church World Movement upon the expenses of the year, the Board reported a debt of $242,000, when its books closed September 1, 1920.

The situation in the present fiscal year of the Board, so far as expenditures are concerned, is not improved. There is likely to be a large saving in the cost of foreign exchange, possibly amounting to $100,000. Unfortunately, this is more than offset by a marked increase in the cost of living in certain lands, notably Turkey and China. What the Board has saved in exchange is absorbed in increase of salaries for missionaries; in fact, the total expenditures for the year will probably exceed those of 1920 by from $20,000 to $40,000.

As to the income for the current year, there has been a gain for the first eight months in the gifts of the churches; but a counterbalancing loss in other sources of income, such as individual donations, legacies, etc.

From the present trend of income and expense the Board is forced to consider the increasing of the debt of 1920 by not less than $100,000, making a possible total deficit of $342,000, on a very conservative estimate. The treasurer of the Board will undoubtedly furnish the Council with detailed

information brought up to date. Clearly, however, the Board is facing a grave financial situation, possibly the worst in its history.

It should be understood that the large impending deficit in no wise is caused by expansion in the work. No advance has been attempted. The missionary force has remained practically the same; the force of native workers has even been diminished.

The Board appears to have reached the place where there will have to be radical reductions in the work amounting to not less than $100,000 per year, and involving the discontinuing or transferring of important missions, unless there can be secured a marked increase in the gifts of the churches. Had the full $5,000,000 of the apportionment been subscribed, this crisis would not exist. As it is, even if we make steady gains in the apportionment in the near future, it will require three or four years for the Board to wipe out its huge debt. Does the denomination desire to see its foreign enterprise crippled to that extent, at a time of world need and opportunity like the present? The Commission on Missions think not.

We recommend that the Board, meeting with the National Council in its coming sessions, be authorized to direct its Home Department to press especial appeal upon its individual friends during the next few weeks, in the hope that at least there may be no deficit upon the present fiscal year. A successful effort of that kind would leave only the old deficit of $242,000 to be dealt with through the steady increase in the giving of the church, to which we look with strong confidence.

We also recommend that the Council, by formal vote, commend this appeal to the entire Congregational constituency.

MOONLIGHT MEETINGS IN INDIA

By Rev. JOHN J. BANNINGA, D.D., Pasumalai, South India

NOTHING can surpass the beauty of the moonlight of India. Given the full moon, a grove of cocoanut palms, a strip of rice fields, and a gentle breeze, and there can be nothing finer than a night in India. The glistening of the moonlight on the leaves of the palm trees, the rustle of the leaves in the breeze, the soft, delicate green of the new rice, and the sense of being bathed in the moonlight, give one a feeling that he has eaten the lotus and does not again care to hear or see the rush and bustle of life in a Western sphere.

The full moon of February, 1921, looked down upon three very different and yet, each in its own way, very important religious gatherings in India.

By all means the largest is the great Mahamakan festival, which is being celebrated this week at Kumbakonum, a city about 170 miles south of Madras. Once in twelve years, when the full moon is in conjunction with Jupiter in the constellation of Leo, the waters of the Ganges River are supposed to flow into the sacred tank of the temples of Kumbakonum by an underground channel; and then not less than 750,000 pilgrims go from all parts of the country to bathe in the sacred waters, for by doing so, they derive all the benefits that they would otherwise get only by going the long journey to Benares.

Government and the railway are called upon to make very special arrangements for the handling of this great crowd and for protecting them from ravages of contagious diseases. Barrels of chloride of lime are thrown into the tank to prevent contagion from spreading through that source. Special arrangements for bringing in large quantities of drinking water have to be made. Large forces of special po-

ON THE BATHING GHATS AT BENARES

lice, medical assistants, and volunteers have to be employed to see that the pilgrims do not spread any contagion they may have, while the railroad has to suspend much of its regular traffic to take care of the multitudes. A notice appeared in the papers prior to the festival, saying that all freight service would be suspended between the two junctions north and south of Kumbakonum, from February 4 to February 27, inclusive. Much of the freight from points north of these places also had to be diverted in a round-about way, so that incidentally the people south of that point are paying sixteen cents more per gallon for gasoline, to say nothing of additional charges on other goods.

Twelve years ago, when the previous festival was held, the railway company reported that during the week when the festival was at its height they transported over 700,000 people over their single line of rails, and that during the twenty-four hours just previous to the " high day " of the festival they brought in 150 trains, each carrying not less than 1,000 people.

On that, the great day of the festival, the priests of the various temples in Kumbakonum bring the tridents, or emblems of the gods, down to the sacred tank and immerse them in the water. All that can possibly do so are then standing in the tank, for at that moment the water is supposed to be specially efficacious for the removal of sin. As the tridents are actually dipped in the water a great shout arises, and all the bathers throw handfuls of water into the air, and it looks as though a thousand great fountains had suddenly burst into play. No one can iew that scene without feeling that the Indian is essentially religious and that he does seek release from something under whose bondage he feels his soul is laboring.

But the festival in Kumbakonum, though unique in size and general importance perhaps, was not the only one that drew multitudes to it that week. At Palamcottah, in the Tinnevelly District, just south of Madura, the Church Missionary Society of the Church of England celebrated its centenary, and great crowds came together there for the celebration. Preparation for this celebration had been going on for a couple of years, and crowds of village Christians as well as the educated classes from the larger towns came crowding into that great center of missionary activity.

A huge shed of cocoanut leaves had been built, not less than 150 feet square and capable of seating 10,000

people, and it was filled to overflowing on more than one occasion. On the way to Palamcottah, at each station of the railway, crowds tried to get on the trains, and compartments that were meant to hold two had anywhere from four to eight people in them. But they all were of one mind and heart, and so the crowding did not dim their ardor or good spirits. At the station where they were to alight they found Boy Scouts and reception committees ready to attend to their wants and to direct them to their camping places. The visiting bishops were met with processions of elephants and camels, and bands of various sorts, and, if Palamcottah had not been aware of its Christian population before, it certainly had to take notice during these days.

There are now in the Tinnevelly diocese not less than 100,000 Christians, and multitudes more of those that have been won in Tinnevelly have gone to all parts of India for Christian service. They are also to be found in Ceylon, the Straits Settlements, and Rangoon. And in these latter days they have even penetrated Africa and Mesopotamia with their efficient influence.

One afternoon during the celebrations a great thanksgiving offering was taken up, and rich and poor vied with one another in their enthusiasm to give something in recognition of the benefits that they had received. The Metropolitan of India sat on a dais to receive these gifts, and pastors of churches, as well as individual givers, came forward with their offerings, until not less than 12,000 rupees ($4,000) had been given in cash. As much more had been pledged beforehand and the collections are still going on. This money is to be used for an endowment for scholarships.

At five o'clock one morning a great communion service was held, at which the Metropolitan of the Church of England in India presided, assisted by three other Anglican bishops and one from the Church of Sweden. More than 4,000 persons partook of the communion, and it was a most solemn and stately occasion, in which many a soul again dedicated himself to higher and better things.

At another meeting greetings were brought from other dioceses and churches. No message was received with greater enthusiasm and applause than the statement of the representative of the South India United Church, when he spoke of the possibility of

SCENE AT AN INDIA RAILROAD STATION

FESTIVAL AT TIRUPPURAKUNDRUM, NEAR MADURA

Some idea of how the faithful crowd to the temples

union between his church and the Church of England in South India. The people want this union. They are not, in the first place, concerned with the minute distinctions between this church and that, but want brotherhood among the churches. The prospects for such a union are quite bright, and if the extremists on either side do not succeed in blocking the wishes of the multitudes of Indian Christians, these two great churches will soon be one. They will then be an independent, self-governing church, in fellowship both with the Church of England and with the great Free Churches of the world.

Still another great Christian convention was being held this same week. At Maramanu, in the Syrian Christian country in North Travancore, 20,000 persons were gathering in their annual meetings. Rev. E. Stanley Jones, of the Methodist Church, and Rev. H. A. Popley, of the Y. M. C. A., were the principal speakers. For a whole week the crowds gathered there, and the great *pandal* of cocoanut leaves that stands in the dry, sandy bed of the river was crowded to its utmost capacity. This annual meeting is a source of tremendous influence, not only among the 100,000 Mar Thoma Syrian Christians, but also among the 400,000 Jacobite Syrians, and the Anglican and the Roman Catholic Christians of that part of India are also influenced by it. I suppose there is no meeting for spiritual uplift in all the world that can compare with this great meeting. To stand on a platform before such a multitude and be able to be heard distinctly by all present is a source of inspiration and power to every speaker that comes to Maramanu. And lives are changed and communities built up and deepened in spiritual power through these gatherings.

No doubt there were many other gatherings upon which the full moon of February, 1921, looked down, but these are both an example of India's search for the God of all the universe and a promise that that search will not be in vain.

THREE FLAGS IN THIRTEEN HOURS

By Miss SOPHIE S. HOLT

The evacuation of Ismid by the Greeks has slipped into history in the quickly shifting panorama of events in Turkey. Before it is quite forgotten we are glad to print a graphic account of what that event involved in anxiety, care, and efficiency to our workers at that center. It is a part of the story sent home by Miss Holt, who is in charge of the Nicomedia Girls' Orphanage, at Ismid, and is a missionary of many years' standing on the roll of the Woman's Board of Missions.
—The Editor.

MONDAY, June 27, the day of fearful uncertainty. To go or not to go? Finally it was decided that the orphanage and the hospital remain. Practically all the orphanage force decided to stay on and share the fate of the orphans, whatever that might be. Then we were under the Greek flag, as we had been for about nine months, and previous to that under the British for a year.

Monday night every Christian in the town had departed, many leaving all their household and personal goods on the shore, being unable to take anything with them at the last moment.

Soon after sunset the American navy took us under their protection, sending one officer and three sailors to the orphanage premises and others to the hospital. We then breathed more freely, for these four men stood for a mighty nation behind them.

The orphans had been warned that there would be trouble in town, but that the Americans would protect us, therefore they need not fear. They slept calmly through the great fire, which we thought was going to destroy the whole city except our premises, which are a little removed from the town. The Greeks had kept their threat and were burning the city behind them as they evacuated. We tried to sleep through it all, for we had already lost two nights' sleep, and we knew we could not put out the fire by watching it. As it happened, only a part of the Turkish section of the city was burned.

Our grounds were the scene of great confusion the next day. Hundreds of cattle and sheep and goats had been given us by the poor people as they fled. Our yard was pandemonium. We were just sending the cows off to pasture when word came, "The Nationalists are coming." Immediately we called the cattle back and sent the children inside. I glanced up at the window and saw the American flag was down, and rushed up to replace it. While working over it, we saw some Nationalists come in to the place on the run. They glanced up and saw the flag I was laboring with, and paused a moment. Then our Americans walked out toward them, while we held our breath, and shook hands. It was indeed a critical moment, but it passed favorably. The men asked to have the Turkish flag put up at the top of the building, so we immediately hunted up some red cloth and made Turkish flags for all our buildings and automobile. One of their number was put at the door as a guard. So now we are under the Turkish flag.

By Monday night we decided that our lives were probably safe, in case we did not wander off from our own grounds, but the position began to appear unendurable for any length of time. It is not enough to live; one does not want to be shut off from all others of his kind and under perpetual restraint.

By Tuesday we felt glad that we had stayed and saved our property, but felt that unless the political situation was going to change soon, we should take our time, find places in Constantinople where we could move our equipment, and say farewell forever to Ismid.

On Wednesday new hope came to us. The Allied Commission paid a visit to the town, and now we are hoping they are to take a mandatory over us. If so, there will be nothing but rejoicing for ourselves, though much pain for the

thousands who have been turned out of the city and have lost everything.

And now the Turks say we have saved the town by remaining. The Greeks would doubtless have burned the entire city had we not been here, as they have burned all the Turkish villages along the Gulf in their big retreat toward Smyrna, or wherever it may be.

On the other hand, the Greeks can probably equally well claim that we have saved the town from the Nationalists. They came in without massacring the very few who failed to escape. At the present moment there is a group of men in the road, looking up at the building and planning to rob us of the few cattle we have here. The great number we turned over to the Nationalists awhile ago, killing all the lambs and goats for our own food.

We had yesterday a guard of ten men here and ten men at the hospital, all of whom we are feeding, though their own cook came yesterday.

Everything is in confusion, with everything to be done at once. We are trying to put things back into their normal order. The children slept two nights, fully dressed, but now we are putting back beds and even reopening school — the industrial department only. Market has been closed all the week, of course, but we have lived on the meat from the refugee animals and on the product of our neighbors' gardens, collecting under the escort of American guard. In going from one building to another, we take a guard with us.

Letters had to be written, and now that I have done my duty in that line for a bit, I shall go back to bringing order out of chaos, not unpacking all my books or other articles until we can be really assured of a stable government.

We await the final outcome with some anxiety, for we are not yet on safe ground. The officers are giving us strict orders today.

AUGUST SAILINGS

MANY of the American Board's friends and supporters have been journeying during August. Setting forth for vacation haunts, they have been traveling by steamer and train to new scenes and experiences. August is also the predominant month of the twelve when the American Board sends out its new missionaries, so that they may get to their fields in September; to be ready for the language schools which open then, or for the mission work which is speeding up after the heat or the rains of the tropic season have relaxed. Nineteen young people are to set out this August, besides twenty-three missionaries and their children who are returning to the field. Five of these recruits are bound for China, sailing August 31, after this number is in print. We would introduce to our readers the fourteen others.

Six are bound for Japan, sailing August 23, by the S. S. *Shinyo Maru*, from San Francisco to Yokohama.

Rev. Clarence Sherman Gillette comes from the Pacific Coast, his home being in the state of Washington. His academy and college work

MR. GILLETTE

MRS. GILLETTE

were taken at Pomona, in Claremont, Cal., where he won Phi Beta Kappa rank, and several prizes as a debater. He studied law at the Harvard Law School during 1916–17, but at length his inner impulse to enter the Christian ministry prevailed; and after interruption of his course by the war, he entered Union Theological Seminary, graduating in 1921. After taking a course in a Los Angeles business college, he had charge of a small bank for one summer. He also served as religious work instructor in the Y. M. C. A. at Camp Lewis, Washington. Although never having taken the Student Volunteer pledge, his missionary purpose was crystallized at the Des Moines conference, in 1919. A study of the needs, a consideration of the Eastern situation, and the call of his heart led him to go to Japan. Mrs. Gillette (Marion Magoun) was born in Oberlin, where her father was professor of Latin and Greek, but her home is at Cambridge, Mass., where she studied in the public schools, and from which she went to Wellesley College, graduating in the class of 1917, to undertake a graduate course in home economics at Simmons College. She was president of her college house at Wellesley in senior year and active in various organizations. At the Talitha Cumi Maternity Home, in Jamaica Plain, for a year, she taught household economics; also held special posts of service in her Cambridge church.

Rev. William P. Woodard lived in Kalamazoo, Mich., until he was twenty-one years of age, graduating from Kalamazoo College in 1918, and then going into the service. He was graduated from Union Theological Seminary in 1921, was always in religious work in Sunday school and in church, being pastor's assistant for a time, and during his seminary course having charge of the Japanese work in the Cosmopolitan Club, in New York. He looks forward to evangelistic work, for which he comes highly recommended of instructors and acquaintances. Mrs. Woodard is also from Michigan, born in Ann Arbor, the daughter of a rural minister who died when she was four years old. She grew up in the church; had to struggle for her education; after high school had nurse's training for part of a year; had one and a half years at college. After her marriage to Mr. Woodard, she did settlement work in New York for part of a year.

MR. WOODARD

MRS. WOODARD

Mr. Leeds Gulick was born in Japan, the son of Dr. and Mrs. Sidney Gulick. He received his education in Germany and Oakland, Cal., and later at Oberlin College, where he had three years, and afterwards two years in the Y. M. C. A. college, in Chicago, from which he was graduated in 1921. He was editor-in-chief of the College Annual and president of the College Club. His course at the Y. M. C. A. was in boys' work, with practical application to existing conditions in relation to boy life and human life in Chicago. He is proficient in several modern languages and has some musical ability. His practical experience includes various lines of activities on farms, in summer camps, as chauffeur, and in handling of motor boats. He is an all-round athlete; was for ten months in the army in France and at other fronts, and has had experience also as organizer and master of Boy Scouts.

MR. GULICK

He looks forward to doing boys' social work on the mission field. Three generations of his ancestors have been missionaries to Micronesia and Japan, and home interests have prevailed to turn his thoughts to that work. He is still a member of the First Congregational Church in Oakland, Cal., was president of the Student Volunteers at Oberlin, and led one of the mission study groups in the college.

Mr. William Smith Clark lives in Cambridge, Mass., the son of Professor and Mrs. Hubert L. Clark, of Harvard University. His education was secured at Cambridge Latin School, with a year of post-graduate work at Phillips Andover Academy. He then entered Amherst College, from which he was graduated in 1921. He was in the first drawing for Phi Beta Kappa honors at Amherst, was strong in languages, interested in athletics, and prominent in the Y. M. C. A. as a member of the cabinet. Home and church influences have tended to develop in him a well-rounded Christian life and strong missionary interests. In choosing Japan for his field he is influenced by the fact that his grandfather, Pres. William S. Clark, after whom he was named, went to Japan in 1895 in the interests of educational work, founding the Sapporo Agricultural College. He looks forward to work among the students of the same city and in the Sapporo University.

MR. CLARK

Four recruits are headed for India, sailing August 20 on the *Lapland* from New York to Plymouth.

Rev. O. Emil Lindstrom is returning to India after two years in this country, following a term of service in the Marathi Mission. He was born in Anoka, Minn., his parents having come thither from Sweden just previous to his birth; so that his whole life was spent in that town until college days, when he was at the University of Minnesota, graduating therefrom in June, 1915. A good student, prominent in many of the college activities, he also won practical experience in several vacation employments. His first interest in missionary work dated from his contact, at his college Cosmopolitan Club, with students from other lands. He went out to India in 1915, on a three-year term, returning to this country in 1919, and has been pursuing studies since then at Columbia. From that university he received the degree of M.A. in 1921, and now returns as a fully appointed missionary to the mission which won his loyal devotion during the years of his temporary service. Mrs. Lindstrom (Florence M. Brawthen) is also from Minnesota, her home being in Minneapolis, where she was graduated from the University of Minnesota, in 1914. She has taken post-graduate work in psychology and education, receiving a Master of Arts degree in 1915. She has made a specialty of musical instruction and also has a fine command of languages. She taught in several high schools and latterly in the Department of Music in the Minneapolis grades. Her church connection has been with the Methodist Church, but she cordially enters into plans with her husband for work in the Marathi Mission.

MR LINDSTROM

MRS LINDSTROM

The home life of Rev. William Hodge McCance was spent in Pittsburgh. After he went through its public schools, he was two years in Pennsylvania State College, and then

went to Yale, where he graduated from the college in 1918, and from the divinity school in 1921. His course was somewhat interrupted by war service during the years 1917 and 1918. He has had various practical experiences as clerk and salesman, and as Y. M. C. A. and religious work director in war camps, and finally as a lieutenant in the artillery. He was interested in Christian work at Yale, particularly as Y. M. C. A. secretary in the Sheffield School. It was during his college course that he joined the United Congregational Church, in New Haven. He became a Student Volunteer in 1920 through the influences of summer student conferences at Northfield and Silver Bay. He has worked with boys' clubs. He feels that to become a foreign missionary is to enter the highest form of Christian service. Mrs. McCance (Mary Denny Sargent) has her home in New Haven, from whose schools she went for two years to Miss Porter's School, in Farmington, Conn. The following year was spent in school in Lausanne, Switzerland. Her practical experience has been in the line of social service. She has had classes of Italian children, was on the board of managers of the New Haven Orphan Asylum and the Visiting Nurses' Association, and was chairman of the Reconstruction Units of New Haven, which sent supplies to mission hospitals. She has been especially effective in work for children and girls, and has had experience in church work as a teacher in the Sunday school. We regret that pictures of Mr. and Mrs. McCance are not now available, but hope to present them later

Two young men are bound for Ceylon. They sailed August 15, by the *City of New York*, from New York to Bombay.

Mr. Carl Phelps comes from Springfield, Mass. After studying in the Newton High School and two years at Wesleyan University, where he specialized in languages and won distinction therein, his interest in science began to assume prominence and he went to the Institute of Technology, and after a four years' course in chemical engineering, he was graduated in 1919, with the degree of B.S. After his graduation he anticipated life work as an industrial chemist, and accepted a position in that line. At length his interest was aroused in Christian service through Y. M. C. A. work, and he gave up his position to engage in boys' work in the Y. M. C. A. camps. As a preparation for missionary service he taught in a preparatory school, making a marked success of teaching and incidentally was particularly efficient in coaching the baseball team. With these varied and unusual abilities and experiences, he goes to be teacher in chemistry in Jaffna College.

MR. PHELPS

Mr. Edward Genung Nichols is from Ithaca, N. Y. He comes from a literary family, his father and mother both being connected with library work. He was educated in the New York schools and graduated from Columbia University, in 1921, having majored in French and English Literature. During the war he was in the Reserve Officers' Training Corps. In college he was interested in athletics, and his hobby was the study of bird life. His Christian experience has been cultivated in an earnest Christian home and through membership in the Broadway Tabernacle, where he was engaged in various forms of church work. His attendance upon the student conference at Silver Bay, in 1920, gave stimulus to the desire for mission work in the foreign field. He also goes to

MR NICHOLS

Jaffna College for a three-year term as instructor.

There is one recruit for Turkey, Mr. Rollo D. Stacy, of Waterford, O. He was graduated from Marietta College in 1921, with *cum laude* honors, showing special ability in languages. He was a leader in college life, possessed of a fine character and of strong influences, and an out-and-out Christian man as well as a leading spirit on the football team. He was a member of the Methodist Church, where he received much of his Christian instruction. His practical experience was confined largely to his college career, but he worked for a time in the Chamber of Commerce at Marietta, and was a commissioned officer in the World War. He goes to Tarsus on a three-year term as instructor at St. Paul's College, eager to get to his task with the boys of that institution.

MR. STACY

Mr. John Alvin Decker sails with the Japan group on August 23, though he is bound, not for Japan, but for North China. He is from Clarence, Ia., and was graduated from the town high school. He went to Miltonvale Wesleyan College, Kansas, for a year, and then for the last three years to Grinnell, from which he was graduated in 1921. He majored in history and English. He was a leader of the students, one of the editors of the college paper, and has had some experience in athletics. His practical experience has been chiefly got during his college course. During the last two years he has had most of the responsibility in carrying through the campaign among the students for the support of the Grinnell-in-China work. His boyhood home was religious, and the Methodist church in which he was trained reënforced his home teaching. He is now a member of the Grinnell Congregational Church, and is considering entering the Congregational ministry. He goes to China on a two-year term as teacher in the Grinnell-in-China school, hoping to link the present student body more intimately with the foreign field, and beyond that to get a broader experience for his future work in the ministry.

MR. DECKER

LIBERIA

THE STORY OF AN AFRICAN REPUBLIC

By HENRY S. HOLLENBECK, M.D., of Angola

Announcement was made in the *Missionary Herald* of May, 1920, of the formation of a Commission by the Phelps-Stokes Fund trustees and Committee of Reference and Counsel of the Foreign Missions Conference of North America, whose object should be a survey of Equatorial and West Africa. This commission has been engaged for a year past in pursuing its important task. Two of its members are American Board missionaries in West Africa, Rev. John T. Tucker and Dr. Henry S. Hollenbeck. The following article describes one of the little known divisions of North West Africa, but one that is of special importance to those who are concerned with efforts to lift up and lead onward the peoples of Africa.

—The Editor.

WHILE still *en route* to Liberia, I heard various reports which were being circulated as to internal troubles, and it was intimated that an American going there might expect to be roughly handled. Later I approached the harbor with an added feeling of interest and anticipation. However, on arrival there was nothing

in our reception to confirm any of the various rumors which had been circulated.

We had no sooner entered the harbor than we noticed the absence of the commercial activity and progress which are so in evidence in other West African ports. The harbor facilities are few and simple and the dock facilities very limited. There is no sign of a railroad, that backbone of commerce, or of its accessories. None even of motor vehicles, the emblems of present-day prosperity and progressiveness. Many of the buildings are somewhat imposing and substantial, but they all seem to be of some years' standing. There is no sign of recent activity in building and construction. The streets show no sign of vehicular traffic, and most of them only a tortuous path throughout their grassy extent.

Nature has been very generous to the city of Monrovia, the capital of the republic. It occupies a long, rock-pointed promontory, which is conducive both to beauty and to health. From the sea it presents a most pleasing aspect, and it is said on good authority that it could be made the most healthy spot on the West Coast. At present its high destiny is disappointingly unfulfilled.

The whole country is one of unusually rich resources, which lie largely undeveloped, though a moderate amount of a great variety of products is to be found. The coast towns are occupied by Americo-Liberians, perhaps predominantly the descendants of American Negroes who settled here, who constitute the governing class and control the destiny of the country. The hinterland is occupied by sturdy tribesmen of various tribes, to whom the germ of progress has not yet spread. The soil is very fertile, and capable of producing a variety of most valuable products, palm and others, but means of transportation are lacking, so there is little impetus for trade and increased cultivation. The present status of the whole country is that of arrested development. In the old days, there were sugar cane plantations and cane mills; there were carpenters and skilled builders; there were brickyards and brick masons, and neat, substantial brick houses sprang up even in the woods. Today the plantations are largely overgrown and the cane mills lie in ruins in the bush. The brickyards buried in *débris* are overgrown with a particularly luxuriant growth of tropical vegetation, while there are no brick houses of recent construction to be found.

One reason for the arrest may be illustrated by the pathetic story of an old farmer bowed down with years, but still tilling the soil. He left the States with his young wife shortly after their liberation, after the Civil War, and came over and settled up the St. Paul River from Monrovia. There he began the arduous work of clearing and planting. His efforts were crowned with success and he prospered in a small way. He raised a family of thirteen children and brought them up. He and his wife had little learning and were unable to teach their children, and as no school was available, the children grew up without early schooling. As they got older they insisted on leaving the farm, and in one way or another got a smattering of education, some of them in Monrovia, where they found ways of making a living without strenuous work, which was a popular way there. Eventually they all left him and he now says sadly, "I am sorry to say that none of them are doing anything that I can be proud of." He is still working part of the farm by hand and largely by himself, and remarked that he did not care to try to engage slave labor. He formerly cultivated with plow and oxen, but a variety of pests made it too expensive for the small scale on which he was able to work. Even so, it is said of him that he has the largest corn field in his section of the country!

This points out a prominent factor, if not the chief one, in the arrested development, namely, the lack of educa-

tion. The educational work has been carried on by missions, chiefly for the coastal region, and has been inadequate and not well adapted to the needs of the people. There has been no institution which was in any sense adequate to equip leaders for their high responsibility in developing the vast resources of the country and giving direction to its people. The government college, which was a start in the right direction, came short of meeting the requirements, and has now fallen upon evil days, owing partly to lack of funds.

The government has never gained the confidence of the aborigines, and has often been handicapped by their open opposition and revolts. Under these adverse conditions, the governing class have been so closely occupied by their struggle for existence that they have not been able to provide for future developments, nor even to provide for the upkeep of their college, which specially needed to be kept at a high stage of efficiency for the turning out of trained leaders for the state.

The revenue has fallen away until the government can no longer meet its obligations, and there seems to be no way of escape except through outside help. The right kind of help would mean the salvation of the government and put the republic on the high road to prosperity. The American loan and its terms, as recently offered, would seem to meet all the conditions, and if accepted might well mark the beginning of better times.

Beyond all question the crying need of the land at the present time is a wise system of education. By that is meant one that will develop character as well as train the hands and the head. This education should be rapidly extended through all the land. The educational work is at present being done chiefly by the representatives of missionary societies, but it is pitifully inadequate and should be reënforced all along the line, that there may be both rapid extension and improving of the standard going on simultaneously. There is urgent need of agricultural and technical training on an extensive scale, that the abundant resources of the country may be made available and the way prepared for continuous progress and development. This field of work has one advantage over many other fields, in that there is much room for educational work in English, with a very keen demand for it. Even the aborigines want all of the school work done in English, and some of them would welcome teachers and preachers who would come to live among them. America has a peculiar responsibility for the welfare of the people there, and the urgency of the present need should constitute a sufficient call for the workers and means that are needed. Mohammedanism is moving down from the northeast, and if the Church of Christ stands idly by, Islam is ready to go in and possess the land.

This is not the whole story of the present situation, but it suffices to show the need. I am very much interested in the fate of the republic, and the opportunity for work there appealed to me very strongly. Were I not already linked up with a land of big problems and possibilities, I should be keen to have a hand in the work there.

As it is, I am getting restless to get back to Angola and see how things are going. The commission will see a different type of work and a different kind of people from any we have seen yet. The Ovimbundu appeal to me more than any of the tribes we have seen yet, and the real significance of our opportunity is growing on me. I see our people and our work in a new light. Things that have seemed to the commission to be hindrances will prove beneficial in helping us in Angola to avoid some of the pitfalls and errors which have hindered other work.

The trip is intensely interesting and I think will accomplish all that could be reasonably expected. It is surpassing the expectations of all, in these regions, in its immediate effects.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JULY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	$31,421.25	$6,708.49	$1,291.74	$2,002.38		$3,144.67	$44,568.53
1921	65,127.34	58,728.79	1,553.35	8,685.55	$26,500.00	2,816.94	163,411.97
Gain	$33,706.09	$52,020.30	$261.61	$6,683.17	$26,500.00		$118,843.44
Loss						$327.73	

FOR ELEVEN MONTHS TO JULY 31

1920	$354,483.07	$77,375.17	$18,395.34	$166,778.86	$16,100.00	$25,988.30	$659,120.74
1921	419,442.06	118,644.47	19,656.48	172,629.37	40,100.00	26,267.85	796,740.23
Gain	$64,958.99	$41,269.30	$1,261.14	$5,850.51	$24,000.00	$279.55	$137,619.49
Loss							

HOW TO REMIT MONEY TO THE AMERICAN BOARD

Important Notice to Church Treasurers and Contributors

TO avoid confusion arising from the relations of the American Board to the Congregational World Movement and the Apportionment Plan, we ask careful attention to the following statement as to the method of remitting gifts.

In the case of Church offerings, the share of the American Board of Commissioners for Foreign Missions, under the Apportionment Plan, may be sent direct to the treasurer's office, or to the district offices of the American Board, or to the Congregational World Movement, 287 Fourth Avenue, New York City, for transmission to the Board.

Church offerings made separately for the American Board, whether considered under the Apportionment Plan or not, should be remitted direct to the treasurer of the Board, or to a district office of the Board.

Individuals desiring to contribute to the Board otherwise than through the Church offering, should remit direct to the treasurer of the Board.

In remitting to the American Board checks and money orders should be made payable to the order of Frederick A. Gaskins, Treasurer, or to the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass.

A GREAT SHOWING FOR JULY

THERE may have been a better monthly report than the one the Treasurer has just laid on our desk, but we of the Home Department do not recall anything of the kind. The response to the appeal authorized and urged by the National Council, as contained in a special number of the *Quarterly News Bulletin*, has been immediate, hearty, and general. A flood of personal gifts has been pouring in, sometimes as many as one hundred per day. In all, 1,400 such remittances were received in July, and are included in the tabular statement above. If you ever examine these statements in detail, and we know many do, look at every column

and figure this month. It is almost too good to be true — a gain in every item except "Income from Funds," where the falling off is so small as to be negligible. Pastors and church treasurers have been busy getting every possible dollar in hand and sending it on, or we could not register $33,706.09 gain from that source. But better even than that is the $52,020.30 advance in the "Individual" column. That shows how the appeal has struck home.

For a wonder, legacies and conditional gifts have decided to keep this same fast company, and, it will be seen, they give a good account of themselves. The total gain for the month is $118,-843.44. This figure transforms the situation. It puts squarely up to us the possibility of ending the year without additional deficit, and even of cutting a chunk out of the deficit of the year before. In our secret hearts we have doubted that possibility, but our friends' generosity and promptness have rebuked our wavering faith. Those 1,400 givers have said, "There must be no deficit." If this spirit and example are indicative, and if an equal number will contribute in August, we shall report a great victory in our next issue.

If you have already sent your extra gift you will read these words with deep gratitude. If you have not you surely will make out a check and send it by next mail. Any one who reads the *Missionary Herald* is thereby accredited as a large-visioned, large-hearted person, one who can be counted upon in a time like this. More than once the readers of the *Herald* have saved the day for the old Board. We count upon them today. Remember your chance passes September 6, when the books close upon another fateful year.

GREAT DAYS IN THE BOARD ROOMS

Underlying the preceding monthly statement is an experience we shall not soon forget. The letters of the friends who have sent gifts in response to the recent appeal have been the most heartening we have ever received. Certainly never in recent years has there been such an outpouring of loyalty and confidence toward the Board and its work. Seventeen hundred individuals sent remittances in July and 657 in August up to the time of writing. Many of these have accompanied their gifts with words of appreciation and good cheer, and not a few with helpful statements as to their own circumstances and motives. A few, possibly ten or a dozen, have sounded a critical note, mainly on the score that the Board's theology is too liberal, and that we should stand with the "fundamentalists," who make a rigid acceptance of their own views a test of Christian fellowship and coöperation.

We have indeed been impressed to the point of humility as we have learned of the sacrifices being made to bring the Board through the year without deficit and to prevent the disaster of heavy retrenchment next year. Here are just a few extracts from letters, samples of others we might cite:—

"We have just lost our home by fire and are in no condition to give, but I cannot quite resist the appeal of the last *Bulletin*, and inclose a small check just to indicate my hope that the deficit will be met."

"For many years I have given away one-fifth of my income regularly, and am now thousands of dollars in advance of that. We are in our seventieth years, but cannot say 'No' to this appeal."

"I am in danger of blindness and feeble, a bit over sixty years old, and do not know as I will have enough to see me through life. . . . In answer to your appeal, find herewith this coupon for ——— toward the needs of the Board."

"This seems a singular sum to send, but it is the savings of the last six months. I think it cannot be used in a better cause." ($1,015.14.)

"The enclosed check ($100) came to me this morning, and unexpectedly,

at the same time as your stamped envelope. Could I doubt that both were from the hand of our heavenly Father? I am very thankful to be able to send it just as it is. May the blessing of God multiply it manyfold!"

"I had laid aside $100, but the urgency of the appeal leads me to add $50 more. . . . The enclosed check for $50 is His gift to the work of the Board, and it goes with a deep sense of gratitude to Him for the work the Board is doing."

"Enclosed please find check for $15. I wish I could make it larger, but my income is less than $500, and I am not able to do any work, and I have my church dues and other benevolent calls."

"I have resigned my church here and have no other yet in sight, but we cannot afford to see the work of the A. B. C. F. M. go back, for it has cost too much in the past to lose it now." ($5.)

With such friends as these giving and praying for the Board's success, we are able to set about finishing the financial task of the year with good courage and faith.

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL

Before this copy of the *Herald* reaches you, a circular announcing the new educational plans issued by the American Board and the three Woman's Boards will have been mailed to every Sunday school superintendent in the Year-Book, and to an additional list of Sunday school leaders. As this is being written, orders for the new materials are coming in. Is your order among them? If not, will you not take up the matter at once in your school, and send us your order as soon as possible?

The new set of material, similar to those issued by the Boards during the last few years, is called "Our Overseas Work." It sells for forty cents, and includes the following pamphlets: —

For Primary Children, six stories, "They Love Him Too," with an enlarged sepia print of Harold Copping's "Hope of the World."

For Junior Boys and Girls, eight "Hero Tales" of missionaries in China and Japan, both pioneers and present-day workers.

For Intermediates and Seniors, six ten-minute programs, adapted for use during the opening period of worship in the church school. The programs include simple dramatic features and are planned for presentation by the pupils themselves.

For all grades there is a leaflet giving suggestions for the making of posters and for the preparation of scrap-books and other materials useful in the mission stations studied.

The Boards are offering the schools the opportunity to invest their gifts this year in China and Japan, especially in social phases of the work in several cities. All of the stations are made real to the boys and girls through the stories and programs, so that their gifts may represent genuine interest in the fields. For use during the weeks when the gifts are being gathered, the Boards provide an outline map, showing the coast of China and Japan and our own Pacific seaboard. Figures of an American boy, a Japanese girl, and a Chinese young man are outlined against the coast lines. During the weeks when the gifts are accumulating, red and blue lines are to be extended gradually from the American boy to the cities in Japan or China to which the gifts are to go.

The whole fall period of study and giving comes to a culmination in the use of the Christmas Program, which the Boards will send free in quantities to schools making an offering to the American Board and the Woman's Board.

Schools enrolled under the CHART PLAN will receive the ten-minute programs and supplementary material without charge; but where such schools are fully graded, the superintendents will want to order the complete set of material, which provides more suitable stories for the primary and junior children.

FOREIGN DEPARTMENT

TURKEY

Tranquillizing Cilicia

Quieter times but increasing problems of reconstruction are the theme of a recent letter from Rev. W. Nesbitt Chambers, of Adana. With the settling down of conditions comes the challenge to start up work:—

"The situation in Cilicia seems to be a little more stable and tranquil, largely confined to the railroad zone from Mersine to Alexandretta. Our posts have served us fairly well — a month from the United States is not bad. Our work is going on. Just now the schools are closing and all the exercises are very elaborate and brilliant. Theatrical exercises are prominent in some of them. The Armenian, the Greek, the Jesuit, the Catholic nuns, the American Seminary for Girls, and the Protestant Boys' Academy, have all kept the French and Turkish officials and other prominent personages, as well as the mass of the people, busy this week. There were over a thousand people in the seminary yard at the closing exercises of the seminary, at which the French general and the Armenian Catholicos made addresses. Between six and seven hundred crowded into the upper story of the Protestant church for the closing exercises of the academy.

"The Y. M. C. A. and the Y. W. C. A. are very active also. The Turkish center of the Y. M. C. A. continues to be well patronized.

"The present prospects are that there will be no curtailing of the opportunities. Six of our former ten congregations are functioning, with good outlook and a preacher at each place. The question that presses heavily is the thought of the present financial condition of the Board. Where will the curtailment begin? A retreat at any point, under the present situation, would seem an acknowledgment of defeat and disastrous. Retreat in the presence of the enemy!

"Will it begin in this country, in the face of a vigorous pan-Islamism? Much less should it begin in the presence of the present need of a more strenuous campaign to stem the tide of evil influences following the moral slump consequent on the war.

"Are we to continue without means to train up preachers? We are at a loss to know what to say to the few men who offer for the ministry. If we chill them, how will we carry on our reconstruction work?"

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A Trumpet Call from Aintab

Rev. John C. Martin sends a challenging cry from Central Turkey College, as he is holding the fort in Aintab and sees the way opening for a forward move. The idea that nothing can be done now in Turkey is unwarranted and misleading:—

"I have written briefly to Dr. Merrill about reopening the college next fall. I feel strongly that a great mistake will be made if we fail to respond to the hope and desire of the people in this matter. Christians of various creeds — as well as Moslems — are expectantly waiting for us to take this step, which will indicate to them whether or not we have faith in the future of this city and this land. It is a rare opportunity to inspire confidence and to exercise upon the whole community a stabilizing and far-reaching moral effect. In the work of reconstruction throughout this mission this step stands foremost and of greatest importance. Even if we cannot get possession of the buildings in time to use them this year, the Boys' Or-

phanage buildings can be made to serve the purpose for one year at least. It will be difficult, if not impossible, to secure teachers unless a decision is reached very soon. Brethren, it is up to you to do your part in this matter. We on the ground are ready to do what we can if you give the word. Shall we unitedly decide to 'arise and build . . . for the God of heaven is with us and he will prosper us'? He has done and is still doing wonderful things here. Shall we not heed and hear his call?"

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From an Aintab Outstation

We are indebted to Dr. Lorrin A. Shepard, of Aintab, now in this country for health reasons, for the following:—

"I wanted especially to write about recent spiritual awakenings in our outstation of Killis. Miss Elizabeth Trowbridge was there for a week of evangelistic work early in May. Following this, two native evangelists, one from Aleppo and one from Aintab, and one of the Aintab Bible-women went to Killis and began holding services, three a day, as well as doing individual work from house to house. This has been going on for three or four weeks, with very happy results. About a hundred have declared publicly their repentance for sin and their decision to follow Jesus as their Master.

"One young woman who had been leading an evil life and had thrown her sister and brother-in-law out of her house, confessed her sin, sought out the injured relatives, asked their forgiveness and brought them home again, with the result that they too were converted.

"One man, who was on the church committee and a 'pillar,' stood before the congregation and confessed to having been a taker of bribes, a drunkard in secret, and a sinful and dishonest man in other ways, and announced his decision to live a new life. When we consider that Killis has been without a pastor for a year, it is especially encouraging to see such signs of spiritual vitality under universally discouraging conditions."

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CHINA

Harvest Days in Peking

June is the month of school graduations in North China, as well as in North America. Rev. Ernest T. Shaw

THE DUMB-BELL EXERCISE

A FIRST AID EXHIBITION

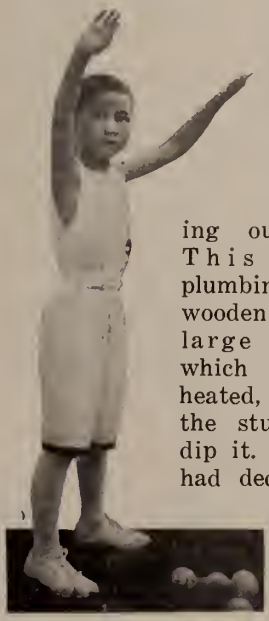
sends us the following racy description of events connected with the closing exercises of the boys' school located in our historic mission compound in Peking:—

"I wish you could be here, just at this time, to see the outward harvesting of a whole year's work, as it really is that for those of us engaged in educational lines. Friday our largest boys' grade school, the Yü Ying, sent fifteen clean youths out with certificates entitling them to enter high schools, and fifty-two little chaps from the primary department to the grade school.

"The meeting itself was interesting and lively, much stimulated in the latter respect by the presence of the Chinese Marine Band. I won't tell you all that was said, because if I were true to the original text you wouldn't understand it. But there was one student's declamation all of which you would have understood, for it was in English. Can you imagine a seventh grader at home preparing and delivering before an audience of 800 people an oration in Chinese or French? He was a loyal son of Yü Ying all through it, and his closing sentence was, 'If you have money enough and to spare, found schools for the education of Chinese boys and girls; but if you do not have so much, please quickly send your boys to Yü Ying School.'

"After this brief program in Central Church, students and parents went to our fine, big compound, where the boys entertained them with Scout wigwagging, first aid, pyramid building, and a group of one hundred of them with dumb-bells. I send you some pictures of this part, which will convey a better idea of it than anything I can write. In preparing this the principal responsibility fell on one of the boys who graduated a year ago, who has shown marked ability handling this kind of work.

"As you may remember, our plant is very inadequate and the playground too small. We are to enlarge it a little this summer by taking in a remote corner of the Ingrams' yard and moving our bathroom. This latter has no plumbing; just movable wooden tubs and a large iron kettle in which the water is heated, and from which the students have to dip it. Just after we had decided to reconstruct it and put in a little pipe and a faucet or two, we had a near-serious accident. A little fellow in the primary department climbed up on a stool to dip out the water, lost his balance, and scalded his arm up to the elbow. It was terribly painful and nasty looking, even after the doctor had treated it. If you know of any one that would like to put a hundred dollars (gold) to good use, just tell him to send it out for this new bathroom. We're going ahead on faith."



ONE OF THE "KIDS"

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One Blessing from China's Famine

Rev. Frank B. Warner, educational supervisor for the Shansi Mission,

writing from Taiku, notes the advance of the modern highway being laid across the province as one constructive task of Famine Relief distribution by the Red Cross. This road now connects the American Board's two stations in Shansi, and extends to the western field across the Yellow River:—

"The Red Cross is taking advantage of this opportunity to do a great deal of constructive work. The road between here and Fenchow is now completed, and that road is being continued on toward the west for one hundred miles, to the Yellow River. This work is now not only welcomed by the Chinese, but it has stimulated them so that they are now demanding roads. Not many years ago they would have laid down and died before they would have permitted these roads to be built. Such is the change in the last few years in China! What we need now is faster vehicles than we have. A motor truck or two would connect up our work and increase our efficiency a great deal. It would enable our workers to take part in the province-wide movements, and in this way increase the usefulness of our mission.

A Man's Job

"The responsibility for what is done here is shared by those who are left. Dr. Hemingway carries considerable. He has the hospital and medical work, the building of the new women's hospital, the distribution of famine relief to 25,000 people, and innumerable other things. The Memorial School, supervision of evangelistic work, conducting of country communion services, distribution of famine relief in two counties outside our own, a certain amount of oversight over the building of the Hawley Memorial Hall at the school, and my regular supervisory and teaching work, are falling upon me. Naturally the carrying on of all these things involves the hearty co-operation of a great many people and the placing of a great deal of trust in others. Our Chinese Christians are bearing their share."

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Growing Medical Work in Fukien

The Hospitals

From Dr. Charles L. Gillette's report of the medical work under his care we quote the following:—

"Diongloh and Pagoda Anchorage are seven miles distant from each other, and communication is by waterways. The medical work was opened for foreigners at Pagoda on the 1st of March, 1920, upon our removal to Pagoda Anchorage. The outpatient department for Chinese was opened a month later, but inpatients were not received until the 1st of May. The building now occupied was formerly known as the 'Seamons' hospital. It was built more than forty years ago, but has been seldom used in recent years.

"It is planned to erect another building on the ground adjoining the hospital, to house the outpatient department and also to include a few rooms for patients. It is hoped that work on this building may be begun within a year, preferably by next fall.

At Diongloh

"A residence for the Chinese physician in charge of the hospital at Diongloh is under construction, and will be ready for the doctor by the 1st of April. The house is the gift of three friends in America.

"Dr. Li, who has been in charge of the work at Diongloh for nearly two years, has been released to take charge of an American Board hospital in the Shaowu field, built entirely by Chinese funds. The pastor who built the hospital [Pastor Kuan, of Yangkow; see *Missionary Herald,* October, 1920] had been unable to secure a doctor. Dr. Li was willing to go, and so was released for this new work.

"One nurse was graduated in June, 1920. One graduate and three under-

graduate nurses have helped in the work of the two hospitals."

Hospital Figures

Diongloh, from January 1, 1920, to January 31, 1921, had 135 inpatients, 3,519 outpatients. Pagoda Hospital's record from March 1, 1920, to January 31, 1921, included 91 Chinese, 7 foreign inpatients; 2,795 Chinese and 210 foreign outpatients treated. Cholera and typhoid paratyphoid vaccinations were given to both Chinese and foreigners. Only three deaths occurred in the two hospitals during the periods covered by the reports.

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MEXICO

On the West Coast

We reprint from *The Mexico Microbe,* that spicy publication of our Mexico Mission, the following characterization of the places on Mexico's West Coast in which we have special interests:—

"*Mazatlán* is the most important port of entry on the coast, and the steamers from California to Panama all stop there. It has a beautiful harbor, with islands and rocky promontory, but the boats are obliged to anchor at a considerable distance from the land, giving those passengers who go ashore the privilege (?) of a ride in the small boats and motors, which is enlivened with a spice of danger when the surf is high. We have received from the Methodists a chapel in that city, with dwelling and school room adjoining, and there is a good congregation, which has been maintained and is growing under the care of local preachers with no mission aid.

"*Culiacán* is the capital of the State of Sinaloa, situated some distance from the coast, but on the line of the Southern Pacific Railroad. It is a point of strategic importance. We have no property as yet, but there is a growing congregation, holding services in rented buildings.

"*Rosario* is another point of much importance southwest of Mazatlán, where a well-developed church would influence a large, thickly populated district. Because of greater need in other parts, the preacher located here has been transferred recently to another field. Near this place is a small village, *Pozole,* where a promising congregation has been gathered by a faithful Mexican helper, and a good property has been secured by the mission, in which the product of the pineapples helps to pay the expenses of the work.

"*Acaponeta* is a new center of work in which the preacher has been able to help the community and extend his influence by means of his knowledge of medicine. There are a number of places around in which are groups of believers who are reached by frequent visits of this worker.

"*El Fuerte* has been the center of evangelical influences for many years, being the home of the Bissell family until they retired from the mission. A considerable number of evangelical families have been exercising their influence in that region, but establishment of the school by Misses Nellie O. Prescott and Mary B. Dunning, reënforced later by Miss L. Frances Smith, has extended that influence greatly. The enrollment this year has reached two hundred, making it the banner school of the mission in attendance.

"*Hermosillo* is the capital of the State of Sonora. The work has progressed, and is taking on new life recently in spite of the real crisis of the state economically which now exists. No other state has suffered so seriously on account of the shutting down of mines and the failure of crops. Located at Hermosillo are Mr. and Mrs. Louis B. Fritts, Misses Mary F. Long and Gertrude Marsh, connected with the Instituto Corona, and Rev. H. T. Wagner, associated

with the mission as traveling evangelist, pastor's advisor, etc."

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Development at Outlying Centers

Rev. H. T. Wagner wrote from Mazatlán, May 5, of a month's trip he had been making among the cities and towns south of Hermosillo, and of what he found among the churches in that region. Such work is in the direct line of succession from Paul's missionary journeys:—

"From April 2–5 the churches of Culiacán, Mazatlán, Pozole, and Acaponeta had a convention and formed an association. We had a good program. Fifteen outside visiting delegates discussed freely and harmoniously many problems, licensed a man to preach, formed a domestic missionary society; well-attended, popular evangelistic services, and twenty-two candidates for membership were presented. The men who keep up the services at Mazatlán church are mechanics and get no salary from the mission; the one at Pozole has a bakery and there is no expense to the mission; the one at Acaponeta is a doctor and gets only about two-thirds mission salary.

"I have just been at Tepic, where five new members were received and twelve candidates presented. Two teachers keep up the services and no mission funds are used except in way of helping a son in our Colegio Internacional. There are smaller congregations, rather neglected. Acaponeta is a great center for future developments, for electric power, mining, hardwoods, grazing, farming, horticulture, and fisheries. Mazatlán is the central part for this section and the ever-growing, largest Mexican port on the Pacific."

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AFRICA

Worth a Voyage to Africa to See

Rev. Frederick R. Dixon, just arrived on the mission field in Rhodesia, writing from Fumbhanda, Chikore, where he and his wife had settled down for language study, gives a graphic description of an outdoor service which had greatly impressed him:—

Place and Preacher

"Last Sunday an out-of-door service, picturesque as only a service in Africa could be, was held under a wild fig tree near here. There was a thrill about it for me that seemed at the time ample reward for making this long journey to Africa. Kiasi took our dark blue plaid steamer rug over her arm when she went to Sunday school. Sotini came back, when Sunday school was over, to lead us to the tree. Our rug we found neatly spread in the place of honor directly in front of the speaker. The men sat on the grass at our left; the women on the right, in a less desirable spot between the path and a patch of corn. The native preacher was a splendid young man, straight and clean looking. I shall never forget the picture he made standing near the trunk of the tree, with the green corn, the di tant hills, and the blue and white of the sky for a background; and near him, at the edge of the narrow, well-beaten path, for all the world like a natural pulpit or altar, an ant hill of red clay. Of the group gathered before him, some were dressed as Christians, some as heathen.

Some of the Congregation

"An old, gray-haired, shapeless heathen, wearing a few skins, sat near us. He had come armed against any magical influence a Christian service might exert over him, with a snuff box and a tendency to doze. Near him sat another heathen, who rustled some skins and spat two or three times during the opening prayer. A baby sitting in a Christian mother's lap broke leaves from a cornstalk and solemnly handed them, one by one, to a young woman in heathen garb. She received them with a smile as gracious as that of a queen; and later returned the

compliment in like manner by solemnly yet playfully handing the baby broad blades of coarse grass, one by one. After the service a man was called upon to pray. He began in tones low and soft as those which made Sarah Bernhardt famous; but before he had finished, his shouts, one felt, were literally reaching heaven.

"As I studied the interesting faces of the young men there, and sensed the possibilities of their personalities, it was pleasant to build air castles about them. And not without foundation were these air castles. For there stood Kumbiani, the preacher, the son-in-law of Mangesi, straight and handsome, a fine specimen of Christian character. The best of it is that missionaries who have known him long verify my impressions of him.

The Outstanding Contrast

"In a letter that came today, one asked me something about contrasts in this country. I may write about the contrast between the peacock green, the black, and the canary yellow of the neat little birds that visit us daily, or the contrast between the exquisite whistle of some unseen feathered friend who awakes us daily and the hoarse, growl-like bark of the baboon; but I shall say that the most convincing contrast I have seen in Africa is the contrast between the hard, hopeless expression on the faces of some of these black folk, and the light in the faces of those who have been exposed to Christianity in our schools here or otherwise."

Civilization vs. Barbarism

The *Natal Mercury* of May 3 contained an article with the above caption, which described the opening of a new school building at Table Mountain, one of the American Board's locations in South Africa; a building that cost £1,200 and was built and paid for by the Zulus themselves. Representatives of the government and of the American Board mission were present to share in the proceedings and to extend felicitations. From this article we take the following summary of events and speeches: —

"A large, native assembly of hundreds of raw natives were present to see for the first time the inside of a modern school building. These appeared in the holiday dress of *umutshas* (belts with a few strips of leopard skin attached) and beads of primitive natives. With them came a large number of Christian natives, well dressed and prosperous looking. The 150 school children, neatly dressed in prints and khaki, sewed in the day school, were especially noticeable, and

AT TABLE MOUNTAIN, NATAL — AFRICA

CAPE TOWN AND TABLE MOUNTAIN, AFRICA

in marked contrast with the naked heathen boys and girls and women in beads and blankets.

"The whole company came together as the guests of the old heathen chief, Ngangezwe, who was celebrating what one might well think to be the last effort of his life, in the killing of a beast, the feasting of his tribe, and the patriarchal admonition of his people to send their children to school, and to copy the best things which their white friends could show them. He was blessed, he said, in having as his guests so many distinguished representatives of the government, and of his missionaries, and blessed also in having an opportunity for his people's children to attend such a fine school.

Direct and Practical Speeches

"Chief native commissioner, Mr. Wheelwright, officially opened the building on the part of the government, and expressed appreciation of the wise and effective service of the American Board mission in helping the native people to the sort of education and religion which prepares them for real usefulness, the building of better homes, and the training of their children to be healthy, useful, and patriotic subjects of the king. He urged the heathen people to send their children to school, that they might learn better to cultivate the soil, so that there might no more be periodic famine among them.

"Colonel Godley, assistant secretary of native affairs, said he was glad to be present as a representative of the head office of the Native Affairs Department, in Pretoria, and to understand more of the problems of the natives on the reserves, and to see their progressiveness, and their school privileges, which, he said, were far better than those available for most of the South African natives. The American Board mission, he said, was the first society to undertake missionary work for the natives in Natal, and they were not only providing educational and religious opportunities for the natives on their reserves and locations, but they would find when they went away to the towns or to the Transvaal and Johannesburg that even in these places their missionaries had followed them and were working effectively to provide for them entertainment, education, decent living conditions, and churches. Sometimes the natives did not like the laws made for

them. This, he said, was largely because they did not understand these laws. It would be much better for the natives if they would send their children to school, that they might learn to read, and then they would better understand their laws.

"Rev. R. L. Abraham, of the American Board mission, then thanked the representatives of the government for their presence, and emphasized the fact that the building was entirely paid for by money contributed by the natives themselves. Years ago the natives had sometimes said that they had no friends but the missionaries, but that was certainly not true now, if it had ever been, for there were many thousands of white people in South Africa who were the genuine friends of the natives, and were earnestly seeking their welfare and their improvement, as well as being interested in teaching them religion. There were some natives, he said, who hated all white people, and some white people who hated all natives, but there were thousands who were the friends of the natives, and there were some natives who trusted the white people; and it was for the natives who respected the white people to work with their white friends in loyal coöperation for advancement of the welfare of both races.

"The assembled company was led in prayer by Mduzane Kuzayo, the native evangelist, who acts as pastor of the little mission church.

"The school children, led by their native teacher, then sang several songs, in excellent harmony, and finally led the company in 'God save the King.'

"The European guests inspected the fine new building, a considerable part of the furniture of which had been made by a trained native carpenter. Hundreds of the 'naked heathen' natives then entered the new school building and were given a concert by the school children, after which they were all feasted by the aged chief, Nzangezwe.

"Some of the guests had traveled many miles, by motor, saddle horse, and on foot, in the hot sun, through tall grass and rough gorges; but 'the contrasts we have seen today,' they said, 'are evidence enough that it is worth while to help the natives.'"

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INDIA

Even without Appropriations

An Editorial Note in the April issue of the *Missionary Herald* called attention to an opportunity that had come to the Madura Mission through a change of policy on the part of the Indian government in dealing with the Kallars, or robber caste people, in the villages of the western district of that mission. A quotation was made from a letter of Mr. L. L. Lorbeer, setting forth the nature and size of the opportunity, which was in danger of being lost because the financial condition of the Board prevented any extra appropriation or any solicitation of extra funds to meet the need. Now comes another letter from Mr. Lorbeer, in the course of which he describes as follows what has been undertaken through aid from various sources, and the hopes that are cherished that these resources may be maintained and others secured, so that the enterprise may be continued and even increased. The account bears a fine testimony to the value of former labors and sacrifices in enabling the mission now to accomplish what otherwise could not even be adventured:—

"You may be interested to know what has been accomplished in the Kallar work without one cent of mission funds. Forty new schools were started during the past four months. The Police Department is meeting the full salaries of the teachers we have placed in twenty-six of these schools, and we hope will accept others. If not, perhaps the District Board will take them over, together with the Christian teachers. If not, of course we shall have to close the fifteen still unsupported. Seventy-five Kallar boys

A PREACHING PLACE IN MADURA DISTRICT, INDIA

and girls were admitted to Pasumalai and Tirumangalam boarding schools on government scholarships. These may have to be discontinued this month for lack of funds, but we pray Government will sanction them before the end of the month. Three big athletic carnivals were conducted by us, Government meeting the costs.

Government Circles Interested

"So in faith we are going to keep pressing this work. From the increased appropriation of last year the mission last week gave me 500 rupees ($166) to press the evangelistic side of the work. And the good word that you published in the *Missionary Herald* has brought in one special donation for this work. A friend of Mr. Cooper's is supporting a touring evangelist and supervisor of these forty new schools. And the Labor member of Government, in touring the Kallar Nad, asked us under what conditions we would build a bungalow and boarding school near Teni of the Periakulam Talak, and admit 100 of these Kallar boys as boarders. We said we would do that if Government would provide site, give three-fourths' grant for buildings, and pay scholarships of all the boys. The Labor member said he would support this proposal with Government. So we may get a new station, with fine plant and large boarding school, by only having to use the 8,000 rupees ($2,666) now in our building fund reserve. And this site is just the one that we desired when the Periakulam bungalow was demolished! Also we have started a little monthly newspaper, 'of the Kallars, by the Kallars, and for the Kallars.'

"Similarly, in the training school we are increasing our service, though without increased appropriations. When I came to Pasumalai, five years ago, there were eighty-five in the training school. This coming year we shall have nearly 175. Because we guarantee forty seats to Pancahmas (outcastes), whom we were before admitting, Government now pays the salary of two teachers and may pay the salary of a third if we reserve twenty seats for Kallars.

"I write these things just to show that because of the solid foundations the Board has helped the mission to lay in the past decades, the work and opportunities for service will continue to grow even without increased appropriations. It is not necessary to say

that because funds for new work may not be available from America we shall not cease to press for new work and enlarging service. Of course we still feel that the Christians of America have a financial responsibility to their brethren here, and that they should enable us to do many things which we cannot do now. We dislike the thought of stopping the newspaper, or closing fifteen schools, or of refusing admittance to fifty Kallar boys for whom we lack scholarship aid, things which we must do if funds do not come. But God wonderfully meets our needs and our faith is strong.

Gandhi's Greatness

"So John Haynes Holmes declares Gandhi the greatest living man! Perhaps he is. Certainly he has many remarkable qualities. His favorite hymn is, 'In the Cross of Christ I glory.' And he is about the first man who has had the courage to apply the Christian non-violent method in seeking his goal. His method of picketing the liquor shops and shaming the patrons has closed hundreds of liquor shops. And he is thoroughly unselfish and self-sacrificing. But he learned these ideals from Jesus. And his followers who do not know Jesus can never rise to their leader's ideals; hence the non-coöperation movement will fail. And his desire to throw overboard the railway, replace spinning machinery with the spinning wheel, discard western medicine and surgery, etc., show that he lacks the scientific mind. But we honor him for his courage and self-sacrifice, and especially for this plank in his platform, 'We are not fit for home rule until we have lifted the depressed classes and given them equal rights with ourselves.'"

THE PORTFOLIO

Few Cross-Bearers

Jesus has now many lovers of his heavenly kingdom, but few bearers of his cross. He has many that long for consolation, but few that long for tribulation. He finds many companions of his table, but few of his fast. All desire to rejoice with him; few are willing to suffer anything for him. Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of his passion.

Thomas à Kempis.

A Remarkable Preparation for the Patriarchate

His Beatitude Gregory IV, Greek Orthodox Patriarch of Antioch, is blessed with a most extraordinary memory and has been from his boyhood. He had his early schooling at the famous Abeih Academy, which was founded by Mr. Calhoun and which may be regarded as the mother of the American University of Beirut. The father of Dr. Haddad, one of the present faculty of the university, was his teacher, and one day when the late Rev. H. H. Jessup was officially visiting the school, Mr. Haddad told him that one of his pupils knew the Bible by heart.

"Let him begin," said Dr. Jessup. And he began at the first chapter of Genesis and recited on and on, till he had finished sixteen chapters without a slip, when Dr. Jessup exclaimed, "Stop him! or he will go clear on through Revelation."

That boy was the Patriarch, who has now under his care a greater number of Greek Orthodox Christians than the Constantinople prelate, since Russia, a few years before the war, accepted his jurisdiction.

From "The Orient," Constantinople, June 15.

The North China American School

This institution in Tunghsien is one of the pioneers, but other large projects are being considered. With 2,400 American children in the large cities of the republic, we are not surprised to learn that the Peking post of the American Legation has launched a movement to secure a grant from the American Government of $50 per child to promote education among American children in the Far East. Peking has a school of 150 pupils (the School for Missionaries' Children) and needs a building and an enlarged budget. Without outside aid the expense of education makes a heavy tax upon the parents and the Missionary Boards. The American school at Tunghsien needs help, and one of the suggestions is the establishment of scholarships that will contribute $175 a year to needy students.

Not long ago, in response to a request from a school in Michigan City, Miss Emily F. Bostwick's geography class, in the Tunghsien School, sent letters that were a real contribution, written as they were by young authors who feel a keen disgust at the meager information about China given in their geographies; letters containing first-hand information about Manchuria, and Tsingtao, the German-Japanese city of Shantung, and about Peitaiho, where there are sand dunes and sweet wild flowers and warm sea bathing, and describing equally interesting conditions in five other provinces. These young Americans want it distinctly understood that they are to be envied, not pitied, for living in China.

Their list of "special events" includes a reception by President Hsu in the palace grounds; a visit to the Temple of Heaven; Boy Scouts hiking fifty miles to Pan Shan, among the mountains east of them, to live in a temple during Easter vacation, encountering plenty of ice and snow at an altitude of 2,000 feet; Camp Fire Girls going to the Museum in the Forbidden City in Peking, finding it housed in age-old palaces surrounded by wonderful parks, getting a special permit to the throne rooms, and seeing old dishes like those Marco Polo described, all of gold set with diamonds, rubies and other precious stones . . . who wouldn't envy American children in such experiences as that?

From the Monthly Bulletin of the W. B. M. P. for June.

THE BOOKSHELF

The Christian Movement in Japan for 1921. The Federation of Christian Missions in Japan. Price, in the United States, $2.00.

The nineteenth annual issue of "The Christian Movement in Japan, Korea, and Formosa" (1921) is a worthy addition to that series of handbooks without reference to which it is impossible for one to be even approximately informed as to the spiritual progress taking place within the great empire of the Far East.

Especially at this time, when so much of world interest is directed toward Japan, it is important that due consideration be given to the movement of those forces which make for spiritual progress and true democracy. Never in the history of Japan have the people, as a people, been so generally aroused. An unrest of remarkable import is everywhere apparent. The reaction of the year has been the natural struggle of conservatism to regain control.

The opening chapters of "The Christian Movement" make this clear. An interesting parallel is drawn between the present in Japan and the experience of the West in its transition from a feudal to an industrial form of society. The liberal movement is by no means confined to that which

bears the name "Christian." Other religions are being aroused. The trend is unmistakable and should be carefully studied. There is ground for great optimism, but there is also need of sympathetic coöperation with the Japanese forces which make for righteousness and liberty.

The progress in Formosa and in Korea is duly noted, and the very complete Appendices afford a wealth of statistical information relative to missions and mission work.

Not the least valuable part of the book lies in the fact that, though ably edited, individual contributors express freely, from different points of view, the result of their personal study and observation.

Copies may be secured, in the United States, through the Missionary Education Movement, 160 Fifth Ave., New York City, and World's Sunday School Association Headquarters, 216 Metropolitan Tower, New York City.

FRANK A. LOMBARD.

WORLD BRIEFS

It is reported that the Roman Catholic authorities of Italy are much excited because of the purchase of the large villa of Tivoli, on Monte Mario, with the lands about it, by American Methodism, for educational uses. *Idea Nazionale*, a Catholic journal, calls the purchase "a premeditated insult committed on the soil of Rome."

More than two thousand Buddhist priests, nuns, and students in Buddhist schools met in Tokyo, not long ago, to initiate a nation-wide campaign to obtain the franchise for Buddhist priests. This meeting was the first in a series to be held in various parts of Japan to bring pressure to bear upon the government to grant the vote to priests.

Instead of inclosing their offerings in envelopes when the contribution box is passed in Episcopal missions in the Canal Zone, the English-trained West Indians of the constituency make use of pledge cards. The amount given is "punched" on the card, and Bishop Morris declares that these cards are as precious to these people as anything they possess, and often are buried with them.

The Committee on Friendly Relations among Foreign Students has compiled a register of furloughed missionaries now in this country, and will try to put them in touch with students who may be here from their fields. A register of pastors in college communities is also being put in shape, so that the committee can more easily introduce and secure friends for the students in the churches.

The Press Congress of the World is to meet in Honolulu next October. The body will be given a chance to inspect the famous leprosarium at Kalaupapa, on the island of Molokai. The wonderful improvement made in the checking of the disease by means of the chaulmoogra oil specific, prepared in the laboratories of the University of Hawaii, is such that the resident physician, Dr. W. J. Goodwin, who has been in charge for nineteen years, expects to be able to discharge on parole 65 per cent of the patients within two years.

The Word Carrier, published by the Santee (Neb.) Normal Training School, calls attention to the death of a notable Indian, David M. Hodge, known as the king of the Broken Arrow Band of the Creek nation. He was seventy years old, had several times represented the Creek nation as delegate to Washington, and did the largest part of the work on the Alphabet-dictionary of the Creeks. This book contains every known word and sound of that language, and the English equivalent therefor. Mr. Hodge also translated the Bible into the Creek tongue, and the Creek myths into English. He assisted in drafting the Creek constitution.

The great Lutheran charitable institutions of Germany are reported to be suffering great poverty just now. Among them are Kaiserswerth, with thousands of deaconesses and wide-spread organizations among poor and suffering; Bielefeld, established by von Bodelschwingh, having 1,500 sisters with 7,000 dependents, of whom 2,000 are epileptics and 1,000 insane; and other centers in Saxony which carry on charitable industries, hospitals, and homes for old and helpless. The Lutherans in Sweden have made a generous gift to one of these institutions. German Lutherans in the United States are being asked to aid some of the others.

The Publicity Department of the Episcopal Church is responsible for the following item: "After the American Colonies declared their independence and separated from England, the little American mission of the Church of England organized itself as a national church, with its own constitution, adopted at its first general convention in 1785. At the same convention the church passed a resolution in regard to the national holiday, declaring that 'the Fourth of July shall be observed forever as a day of thanksgiving for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America.'" Religious liberty doesn't seem to enter into the causes for celebration recognized by the average citizen today.

Wonderful and thrilling statements come from Korea in regard to the evangelistic meetings being held there. In Seoul, union meetings were held in the largest and most central church, holding about two thousand. In the evenings it was packed—vestibule, aisles, steps, and the large court outside. Wonderful healings took place; the palsied, paralyzed, humpbacked, deaf and dumb were immediately healed. Large gifts of money, jewelry, and personal possessions were made, to pay for workers to be sent to other cities, and there were hundreds of conversions to Christ. Korean zeal in evangelism is illustrated by the case of a certain pastor, told of in the *Record of Christian Work*. This pastor was imprisoned on political charges. He has been changed from cell to cell twenty-two times, and thus met men from all over the country. To all he preached with power. One hundred have decided for Christ as a result of his preaching while a prisoner.

THE CHRONICLE

Arrivals in this Country

August 1. In Boston, Rev. and Mrs. P. B. Kennedy, of Kortcha, Albania.

August 9. In New York, Rev. and Mrs. Leroy F. Ostrander, of Samokov, Bulgaria.

Arrivals on the Field

June —. In Durban, Natal, South Africa, Dr. and Mrs. Alan B. Taylor, joining the Zulu Branch of the South Africa Mission.

Departures from this Country

July 9. From New York, Dr. Cyril H. Haas, Miss C. Grace Towner, and Miss Hazel Hotson, all bound for Adana, in Central Turkey Mission.

August 6. From New York, R. N. Stacy, sailing for Tarsus, in Central Turkey Mission.

Births

April 23. At Bihe, Angola, to Dr. and Mrs. R. S. Hall, of the West Africa Mission, a daughter, Dorothy Florence.

April 25. In Johannesburg, Africa, to Rev. and Mrs. Ray E. Phillips, of the Zulu Branch of the South Africa Mission, a daughter, Ruth Marjory.

July 29. In Lynn, Mass., to Mr. and Mrs. Fred F. G. Donaldson, of the Foochow Mission, a daughter, Joslin.

Deaths

July 18. In Samokov, Bulgaria, Rev. Robert Thomson, formerly member of the Balkan Mission (see Editorial Note).

July 19. In Kalamazoo, Mich., Elizabeth Ann, infant daughter of Rev. and Mrs. William P. Woodard, under appointment to the Japan Mission.

August 9. At Constantinople, Wallace, youngest son of Mrs. Jeanette Wallace Emrich, of spinal meningitis.

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In June, at Commencement time, three of our North China missionaries received honorary degrees from American colleges. Rev. Paul L. Corbin, of Taiku, was given a D.D. by Oberlin College; Rev. Watts O. Pye, of Fenchow, received the same degree from Fairmount College; and Rev. Charles A. Stanley, of Tientsin, from Marietta College.

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Rev. Clarence S. Gillett, an appointee to the Japan Mission, received from Columbia Teachers' College a Master's degree in Religious Education.

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